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General Secretary of the American Missionary Association.



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VOL. II.

ATLANTA, GEORGIA, AUGUST, 1894.

NO. 8.

CONVENTION OF THE WOMEN'S MISSIONARY SOCIETY

OF THE THIRD EPISCOPAL DISTRICT,
HELD IN CLEVELAND, OHIO.

AN INTELLIGENT ASSEMBLAGE OF
THE LADIES OF THE A.
M. E. CHURCH.

Stingy Ministers, Who Do Nothing for
Africa's Millions, Unmercifully
Handed—Our Foreign Work
Must be Carried For—God's
Noblest Women, Etc.

Suffering as we were from the effects of a dreadful fall from a carriage, which was being drawn by a couple of very frightened horses, in Meridian, Miss., on the 6th of June, we resolved, nevertheless, to trust God and take the cars and meet the council of bishops, which held their session at Wilkesboro, Ohio, on the 24th of June, and there to beg them to relieve us from further responsibility in connection with the missionary department of our church, as we were not able to meet its financial demands, by reason of the indifference of so many of our brethren and the constant appeals of our missionaries in foreign lands, and the inability of the department to favorably respond, we felt as though it would kill us. Not that we meant to quit the African work or the West India work, but simply the missionary department and let some other bishop feel the agencies incident to these appeals as we do. For as long as the missionary department is so shamefully supported there ought to be a new bishop elected to preside over it every year or every six months, and then the missionary department means. But the house of bishops rejected our resignation and refused to relieve us of the burden and left us to writhe, groan, pray and maledict with its further responsibility. So we have resolved to stop cursing and go to blessing. We expect to remain in a good humor and be as peaceful as a lamb and as harmless as a dove, and may the Lord bless all of that class of vagabond, hypocrite, narrow-hearted, mean-disposed and contemptible wretches who are too worthless to raise any missionary money; and that other honest and faithful class, who will not send it to Dr. Derrick, when they do raise it. I am dead in love with you, my brethren. I hope you may live as long as you can, and not die before your time comes, even if that time should be to-morrow.

After the bishops' council adjourned, feasible as we were, we proceeded to Detroit, Mich., but stopped over at Toledo, Ohio, and heard the silver tongue Dr. Derrick deliver a great lecture. He pictured a glorious future in this country with several provisos and "ifs," and while we were enchanted with his oratory, we do not believe that the provisos and "ifs" will ever be consummated, and therefore, the self-reliant Negro had as well go to Africa or some other place out of this rotten country and found a Nation for his own nation and government.

Passing Lima, Ohio, three mammoth tanks of petroleum oil were ablaze, which had been struck by the lightning of heaven, and such a sight as presented itself we never expect to see again, till we see the world on fire. But as Dr. Derrick and myself will write a description of it, we will notice the horrible scene again.

We reached Detroit, Mich., in due time to spend Sabbath, July 1st, with Rev. J. B. Barksdale, pastor of Bethel church, and Rev. Lawyer James M. Henderson, pastor of Ebenezer. The members of Bethel were terribly dependent by reason of Rev. John M. Henderson leaving them at such a critical period of their financial struggle. But they were beginning to rally around their new pastor and becoming hopeful.

The church is in a terrible fix financially, and it will take years of toil and sacrifice to put them again on their feet. The other churches, however, have brighter prospects.

Visiting a few places out of the city and lecturing to a crowded house on the evening of July 3d, in Windsor, Canada, we concluded in time to take the boat which landed us in Cleveland, Ohio, on the morning of July 4th, at 10 o'clock. Gov. McKinley and Ex-Governor Foraker and about thirty thousand people assembled in the public square to unveil the soldiers' and sailors' monument, which had been in process of erection since 1876. Gov. Foraker delivered the oration, and it was grand in the extreme. The splendors of the 4th of July celebration were literally indescribable, nor shall we attempt a faint representation of the same.

On the evening of the 4th and the morning of the 5th crowds of ladies began to pour into Cleveland from all sections of the state and from Penn-

sylvania and from Indiana, preparatory to meeting the Mite Missionary convention at 2 o'clock p. m. in the A. M. E. church, of the 3rd Episcopal District, which had been called for that time. It was a novel sight to see carriages full of ladies of nearly all ages, beauty and refinement, driving up to the parsonage to be assigned to the stopping places. Every thing resembled an assembly of an annual conference, except the bonnets, dresses, earrings, and the absence of whiskers and the abominable moustache, which we do not believe any preacher ought to wear. At two o'clock, p. m., Rev. R. C. Ransom and his inestimable wife, had the ladies all arranged for, and the church was well filled with the grandest body of intelligent and cultured ladies of the A. M. E. church, we have ever met. Lord Bishop Tanner and the writer were punctual to be present at the time of opening, expecting that we would be invited to conduct the opening service for a hundred or more ladies, who had met to consider and pass upon the important subject of missions; but we were not needed, nor did we receive an invitation to do anything but sit and look on. The ladies were equal to every emergency, and under the direction of Mrs. President Collins, they announced their own hymns, read the Scriptures, offered prayers and proceeded, with business with an order and decorum that blush our general conferences into shame.

Preliminaries being ended, Mrs. Collins, the president, delivered an address of thirty-five minutes which many of our doctors of divinity could not touch. Her argument in favor of foreign missions was simply unanswerable. She did not deal with the platitudes of eloquence, but with historic facts that would have done credit to Bishop Newman himself.

The remainder of the afternoon was spent in appointing committees, lifting money and arranging a program for procedure. At 5 o'clock they adjourned for supper, and reassembled at 7:30 with a densely crowded church.

Speeches of welcome and benediction, Mrs. Dr. Anderson, Mrs. R. C. Ransom, the pastor's wife, who spoke with an eloquence, with a thrilling voice, with a self-possession, with a chasteness, with a polished diction and a pathos that extorted rounds and rounds of applause. Mrs. Ransom is too brilliant to be the wife of any man. Like Hallie Q. Brown, she is too great to have a boss, begging Brother Ransom's pardon. The mayor of the city of Cleveland also appeared and delivered a welcome address to the distinguished ladies and tendered them the freedom of the city. He reviewed the progress of the colored people and stated that Cleveland had sent colored representatives to both houses of the legislature, and that they were represented on the police force and in every department of the municipality. Bishop Arnett, who had been advertised to respond to the mayor, being absent by reason of indisposition, Bishop Tanner was requested to fill his place, which he failed to do, although he spoke for forty minutes. Other addresses were delivered, but we are unable to recall their names. Yet, upon the whole, the meeting was a grand success.

The convention assembled at 9:30 o'clock on the morning of the 6th, and held three sessions, morning, afternoon and night, as it did on the 7th, but we had to leave on the evening of the 7th, and did not remain till the final wind-up, yet we witnessed the transaction of most of the important business.

While we are not able to recall the business procedure and many of the names of those who delivered speeches and entered into warm debates and even at times excited discussions, we are frank to say that the order which prevailed, intelligence displayed, and the critical analysis applied to reports of committees and other papers submitted to the convention exhibited a culture which would have done credit to men of high learning and methodical application. They often differed upon propositions, and were quite evenly balanced in numbers and won, so that frequently they had to stand and be counted, and more than once the president had to give the casting vote. Miss Hallie Q. Brown not only proved herself an abolitionist but a close and forcible debater. Mrs. President S. T. Mitchell surprised us with her logical analysis. No lady present could possibly excel her in cool, deliberate and transparent language in presenting her approval or objections to any proposition. Mrs. Prof. Prieau was signally expository and displayed an intensity that showed deep earnestness, but it would be a consumption of time to speak of Mrs. Bentley, Mrs. Anderson, Mrs. Lowery, Mrs. Offer, Mrs. Draper, Miss Riley, Mrs. White and others, whose names we are unable to recall for the moment.

Mrs. Prieau delivered an elaborate address upon Sierra Leone and its needs, paying a high tribute to Rev. J. R. Frederick, P. E.

Mrs. Jennie Higgins presented the wants of our Liberian work and gave a history of the republic of which people there may well be proud.

Mrs. Lowery reviewed the West Indies at considerable length and showed

what could be accomplished for the church upon those islands if we had the will to do it.

Nearly every lady who spoke criticized to a greater or less degree the indifference of her pastor upon the subject of missions. And occasionally, God be praised, his pastor is all right, God be praised, but several of the ladies went for their pastors and their indifference to missions with a two-edged sword.

A motion prevailed for the ladies of the Mite Missionary Society to stand at the doors of the churches and as the people retired after the benediction to ask everybody for one cent for the cause of missions. They called it the "looting the churches." The adoption of that resolution moved us to tears, and we loved women as never before. Think of an accomplished, graceful, Christian lady standing at the door of a Christian church with a hand extended for one cent to help the cause of missions when, possibly, her bull-headed pastor had refused to ask the congregation to aid the God-ordained work. Such angels in human flesh will shine as the stars in the firmament forever and ever; and these ladies mean to do it.

Mrs. Bishop Tanner, the representative of the Parent Mite Missionary Society, with headquarters in Philadelphia, spoke several times, especially while the resolution was pending, for the Mite Society of the Third Episcopal District to be a co-ordinate body with the Parent Society, and not a subsidiary body. Bishop Tanner waged warm war over the question, and changed it as a revolt. Dr. Derrick made a powerful speech on the same line, and advised them to take no step that would seem to be out of touch with the Parent Society, but Miss H. Q. Brown championed the opposite side, and carried the convention, but not to the extent of a revolt. Bishop Tanner was called upon to express his opinion, and made a twaddling speech, as it was pronounced by Bishop Tanner. But we knew the pinch of the shoe, and did not propose to tell our Society. We expect it was somewhat of a trade, as we wanted the support of both. We know how often letters are received here from our missionaries in Africa and the West Indies, and how they will be upon our table for days and nights before we can muster up courage enough to open and read them, fearing they will be asking for help, when we know we are unable to render it, and like the old woman, our motto is, anybody Lord, anybody, anybody who will help our missionaries to extend the work and get a little bread and butter.

This article is already too long, and yet we have not given our readers scarcely a glimpse of that great convention, which the ladies held in Cleveland. We did not learn how many ladies were present, but we are sure there were a hundred or more. We procured the names and postoffice addresses of a number of the ladies, which we print in this article, to let our brother missionaries in Africa and elsewhere see a few of the names of the good ladies, who are deeply interested in their welfare and in the salvation of Africa. There may be some inaccuracies in the names and addresses, but we did the best we could in procuring them. Several of the ladies are minister's wives, who are not mentioned as such.

Rev. Mrs. L. A. Collins, President, Springfield, Ohio.
Rev. Mrs. R. C. Ransom, Vice President, 500 Erie street, Cleveland, Ohio.
Rev. Mrs. Grace P. Offer, Vice President, 138 Fulton, Pittsburgh, Pa.
Mrs. L. Etta Vena, Secretary, Toledo, Ohio.
Rev. Mrs. Sada J. Anderson, Corresponding Secretary, Lima, Ohio.
Miss Hallie Q. Brown, Wilkesboro, Ohio.
Rev. Mrs. D. S. Bentley, 109 James street, Allegheny City, Pa.
Mrs. Sarah J. Chambers, 79 Laurel street, Cleveland, Ohio.
Mrs. Jennie Higgins, Washington C. H., Ohio.
Miss Rosa E. Dent, Springfield, Ohio.
Mrs. Ella Campbell.
Mrs. Rebecca Corum, 1591-Dikeyman street, Cleveland, Ohio.
Miss M. L. Perkins, 110 Lambert street, Pittsburgh, Pa.
Miss William McCordy.
Miss Georgia Anna Johnson, Allegheny City, Pa.
Mrs. D. T. Callan, Allegheny, Pa.
Mrs. J. D. Singleton, 102 W. Franklin street, Troy, Ohio.
Mrs. Mary Washington, Bellfountain, Ohio.
Mrs. Fannie Hamlett.
Mrs. A. V. Bladen, Bradford, Pa.
Miss Amelia Thomas, 5 High street, Cleveland, Ohio.
Miss Hattie L. Howland, 337 Central avenue, Cleveland, Ohio.
Miss Henrietta Bragg.
Miss Millie McCoy.
Mrs. Mary McNeal.
Miss Annie Caldwell.
Mrs. J. W. Batch, Elizabeth, Pa.
Mrs. Jennie O'Chord.
Mrs. Jessie B. Henderson, Springfield, Ohio.
Miss J. Adella Akers, 315 Washington street, Dayton, Ohio.

Mrs. Hattie Thomas, 276 Streter avenue, Cleveland, Ohio.
Mrs. A. M. Deaton, 18 Tannerhill street, Pittsburgh, Pa.
Mrs. Catherine Draper, Bradford, Pa.
Mrs. Lewis, 203 N. Hines street, —, Henrietta Johnson, 372 Wisconsin street, Toledo, Ohio.
Mrs. Nettie Edwards, 68 Eagle street, Cleveland, Ohio.
Mrs. Mattie Jackson, 219 20th street, Toledo, Ohio.
Mrs. Jessie Washington, 403 Woodland avenue, Cleveland, Ohio.
Rev. Mrs. A. B. Mitchell, 114 Col. street, Piquette, Ohio.
Mrs. Winnie Hunt.
Mrs. Drusilla Peterson (Evangelist) Eaton, Ohio.
Mrs. Annie E. Quinn, Allegheny, Pa.
Mrs. Emma Brown, 495 Oak street, Columbus, Ohio.
Mrs. Louisa E. White, 113 West 2nd street, Portsmouth, Ohio.
Mrs. Estelle Mayfield, 595 Central avenue, Cleveland, Ohio.
Mrs. T. F. Williams.
Mrs. B. Baker, 36 Calvert street, Cleveland, Ohio.
Mrs. Ella White.
Rev. Mrs. Maria E. Carson, Cadiz, Ohio.
Mrs. Mary Patterson, 913 Pennsylvania avenue, Columbus, Ohio.
Mrs. Rosa Johnson, 44 Frank street, Cleveland, Ohio.
Mrs. Dr. S. T. Mitchell, Wilkesboro, Ohio.
Mrs. Helen Lane, 57 East Spring street, Columbus, Ohio.
Mrs. Rachel L. Hamper, Monongahela, Pa.
Rev. Mrs. G. D. White, 401 Water street, Urbana, Ohio.
Mrs. Eliza Page, 339 West Court street, Cincinnati, Ohio.
Mrs. Fannie Tanner, 45 Laurel street, Cleveland, Ohio.
Mrs. J. Hickman, 460 Scoville avenue, Cleveland, Ohio.
Mrs. Ruth A. Patterson, New Brighton, Pa.
Mrs. Amanda M. King.
Rev. Mrs. W. H. Coston.
Mrs. Rosa Johnson.
Mrs. Cora Brock.
Mrs. Annie H. Fields.
Mrs. Sarah Bolden.
Miss Jessie Kenney.
Miss Carrie A. Stokes.
Mrs. Gusie Roller.
Mrs. Emily Stokes.
Rev. Mrs. H. C. Coleman.
Mrs. H. C. Garrett, of Greenville (Miss) Visitor.

Mrs. Bishop B. T. Tanner, representative of the parent Mite Missionary Society of Philadelphia, Pa. These are all the names of the ladies we were able to note down. We are sorry we did not get them all. There were several ministers and gentlemen present, but men are nobody.

John Brown Monument.

At last the colored people are called upon to contribute of their means to erect a monument to the memory of the immortal John Brown, of Harper's Ferry. Hon. Frederick Douglass, Cedar Hill, Washington, D. C., is the champion of a committee formed for that purpose. Associated with him are such men as Hon. B. K. Bruce, Rev. Dr. F. J. Grimké, Robert H. Terrell, Prof. Montgomery, E. B. Chambers and a number of others as a national committee. They request our people to form associations in all parts of the country to raise \$25 each for this noble and worthy object.

If the colored race has any gratitude now is the time to show it. For John Brown was the morning star of emancipation. Ten thousand dollars or \$12,000 is all that they ask for. We are much inclined to the opinion, however, that the committee would have done well to postpone this project till the next generation. For the present generation of the Negro race has but little gratitude and no liberality beyond some society to bury them when dead or help them when sick.

BI-MONTHLY VOICE OF MISSIONS.

Bishops Tanner, Arnett and Grant and several others are saying, give us a bi-monthly; publish The Voice of Missions twice a month. Would to God we were able to do it. It is hard to keep a monthly in the field with all of our circulation, and we suppose, if we were to project a bi-monthly, the paper would die sure enough. But if you will all pay 25 cents a year, we will try to give you a bi-monthly. What say our numerous readers in America, and our readers in Africa, West Indies, India, England, &c.?

DURING our recent trip through Ohio and Michigan we noticed that every time lynching was referred to they would abuse the white people down South. Miserable fools! Is the North not as guilty as the South? Does any Northern congressman, Northern legislator, Northern governor or Northern drunkard, or even any Northern thief open his mouth about these infernal lynchings? Away with your foolish babble. It is not a mere Southern crime—it is a national crime.

GRAND BASIN DISTRICT.
1st. Bethel Station—E. T. Lewis.
2nd. Central Buchanan—J. P. Lindsey.
3rd. Upper Buchanan—C. A. White.
4th. Edina—Ambrose Read.
5th. Hardford—S. P. Gross.
6th. H. M. Turner Mission—E. T. Cole.
7th. Little Basin—To be supplied.
MONROVIA DISTRICT.
8th. Monrovia Mission—To be supplied.

Thrilling Letter from Presiding Elder Ridgel.—Bishops, Ministers and Members, Read.

MONROVIA, LIBERIA, AFRICA, June 1, 1894.—Bishop H. M. Turner, D. D., L. L. D.: Dear Father in God—I am just from Grand Bassa and have just read your letter. I am not so well, but I am able to be about the work. Mrs. Ridgel is at Bassa preparing to open her school. Everything is hopeful, I am as happy as a king in my field of operation.

Mrs. Ridgel takes well everywhere, for the reason that her heart is in the work and her glory is the enlightenment of the illiterate and lowly. She has been urged to take charge of a magnificent school, but not being purely our church work, we thought it best to refuse the excellent salary and wrestle with poverty in the sphere of our own church work.

We live in a large three-story brick building which, God be thanked, does not cost us anything at present. I was offered a position yesterday of considerable value financially, but I refused it in the interest of my church. I see from the Voice of Missions that you have appointed Rev. B. A. Jackson to work in this country. I do not know where you have assigned him. I truly hope he comes to Liberia, as I need several good men very badly. We need two presiding elders in the Liberia Conference. It costs too much to travel over this territory when money is so scarce. Please supply us with another presiding elder who is competent and energetic. The Bassa District would keep me busy, as I must work up to the H. M. Turner Mission especially. The trustees are busy planting out coffee and cassava. We have ten acres planted down in cassava. The deeds for 60 acres of land have been properly signed, and an extract of which will be furnished you if desired. I want a good man for that place.

I have been working very, very hard for a mission point about Monrovia, if you will give your consent for me to organize. I have a good mission prospect at Cape Mount, but have no one to put there. If I had the men, I could organize ten new stations before conference. So far as the means are concerned to live upon, if the men were fair scholars, had the work at heart, had push and "get up" in them, and were willing to suffer for a short time, they could paddle their own canoes. For they could teach school, and some, if found competent, and race-patriotic, would get positions of trust and responsibility. For Liberia needs great men. If a number of our first-class young men would come here and help to build up this little republic, which is bound to be a great nation sooner or later, they could get positions of honor and trust, which would be the stepping stones to world-wide fame before a great while. Many of our young men in the United States who have been educated in first-class colleges and who are fine mathematicians and natural born orators are forced to be Pullman car porters and hotel waiters because of their color, could rise in this country and become Roscoe Conkling, James G. Blaine, Walter Q. Gresham, General Grants. We already have a General Sherman and other men of like distinction. O, my Lord, what a grand field this is, and what a fine prospect for African Methodism. I am pleased to inform you that all denominations and persons of every faith at Grand Bassa are interested in the H. M. Turner Mission and are helping it more or less. As soon as I can procure a little money, I mean to visit Cape Palmas, where they are begging for our church, as well as at Lagos and the Gold Coast.

I see I am still being fought by a number of self-constituted enemies in our church at home—men against whom I have never said or done ought, but they had just as well throw sand at the moon. They may think I do not understand them, but they are mistaken. I know they are not fighting me. They are trying to fight Africa, and they had as well take their fist and try to knock the rocks of Gibraltar asunder; but they are welcome to all they can make off of me.

I think so far as the Liberia work goes you need not be uneasy. The people want our church in all directions and would join us by the hundreds and thousands if we had places of worship and a full supply of active, intelligent ministers to lead them. We are preparing to build at Brewerville, Millsburg, Arthington, Upper Buchanan and the H. M. Turner Mission.

We held the Liberia Conference as directed by you, and the appointments are as follows:
GRAND BASIN DISTRICT.
1st. Bethel Station—E. T. Lewis.
2nd. Central Buchanan—J. P. Lindsey.
3rd. Upper Buchanan—C. A. White.
4th. Edina—Ambrose Read.
5th. Hardford—S. P. Gross.
6th. H. M. Turner Mission—E. T. Cole.
7th. Little Basin—To be supplied.
MONROVIA DISTRICT.
8th. Monrovia Mission—To be supplied.

Rev. E. M. Anovle, Presiding Elder of the Oklahoma District, sends us a communication about the meeting of his Sabbath school, which convenes in St. Mark's A. M. E. church, Kingfisher, August 7th to the 10th. We are sorry we cannot publish it, as we have about a dozen others of a similar nature. He writes that the returns of Children's Day exceeded those of any previous year.

Bishop TURNER, by special engagement, will lecture upon Africa at the great camp meeting (white) at Salem, Nebraska, August 12th.

9th. Cape Mount—To be supplied.
10th. Brewerville Station—A. L. Brisbane.
11th. Quale Mission—To be supplied.
12th. Royeville Mission—To be supplied.
13th. Johnsonville Mission—S. A. Bailey.
14th. Millsburg Mission—W. Wright.
15th. Eliza Turner Mission—To be supplied.
16th. Arthington Station—Clement Irons.
17th. Mount Pleasant—James Wilson.

So you see we have seventeen Missions. Arthington has seventy-eight members, Brewerville sixty-two, and Bethel, Lower Buchanan, sixty-four; and so they run. And now dear Bishop, as the Presiding Elder of our work in Liberia, I propose to make a proposition to you and the church, as I suppose the Missionary Board does not care to hear from me, from the way they have treated me, so I will pass by the distinguished gentlemen, and say to my Bishops and my Church in America; if you will just send us a few thousand dollars to build churches with, so we can house our people and the large number who would then come to us, we will not ask you for any money to buy bread and meat with. We will do like the pastors in America, support ourselves by our congregations and personal industry. I hope you will so inform the Bishops and the Church in general what I propose. You can do it in a short article in The Voice of Missions which is prized so highly and is so eagerly sought after all through Africa.

I am in great need of books. Can you not get a number of pastors and a number of ladies to combine together and send us some books, hymn-books, disciplines, spelling books, church service, theological works for our preachers, sermon books. Any one of the ministers could send us a book that or the sister either, would not feel it, while we would feel the joy of its benefits.

Ere this letter reaches you Mrs. Ridgel will have a large school organized and in operation and she will need all kinds of school books. My postoffice address is:
Rev. A. L. RIDGEL,
Edina, Grand Bassa,
Liberia, West Africa.
Your son in the gospel,
A. L. RIDGEL.

LIBERIA ANNUAL CONFERENCE.

Rev. A. L. Ridgel, presiding elder of the Liberia Annual conference, writes: The Liberia Annual conference, which met at Bethel A. M. E. church, Grand Bassa, May 8th, was a great success. The conference reports were far in advance of those of the last conference. Several new chapels have been created, one hundred acres of fine land has been deeded to the church and the Bishop Turner Mission and Industrial School put in operation. Fifty dollars in cash and \$171.80 in subscriptions were raised for the support of the institution. The first Sunday in March was made the Bishop Turner mission day. On Sunday, his excellency, President J. J. Cheeseman, preached an able sermon to a large congregation; at 7:30 Rev. Judge J. N. Roberts preached a powerful sermon to a large concourse of hearers. Three new members were admitted into conference on trial. Elder Ridgel begs us to send him two more able and efficient ministers. Two hundred and fifty persons partook of the Lord's supper at the conference communion. The next conference will be held at Brewerville, where the land of God is deep. Rev. Clement Irons is complimented by the presiding elder in unmeasured terms. Elder Ridgel begs for \$200 for the Industrial School and also \$200 for the Monrovia Mission, and begs us to send Mrs. Catherine Allen, at Monticello, Ark., a little money to assist in taking care of his two children that she has in charge. Will some of our brethren, ministerial or laymen, and will some of our good and dear sisters in Christ, donate their angelic hearts toward our African work, raise and send us some money for one of these objects, and we will promise you it shall be forwarded at once. This great young man is marshaling the forces of Africa for heaven, and in the interest of our church, hold up his hands and cheer his heart. The address of Ridgel is Edina, Grand Bassa, Liberia, West Africa.

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His Excellency J. J. Cheeseman,
President of Liberia, Africa, the
Most Exalted Civilized African
in the World, Speaks
to the American
Negro.

Horses, Cattle, Lands, Products and
Savages Referred to—The Chief
Magistrate of a Nation and
a Great Statesman
Represents His
Country.

EXECUTIVE MANSION, MONROVIA, LIBERIA, May 25, 1894.—My Dear Sir: I am in receipt of several letters from colored persons living in various parts of the United States, asking me many questions about Liberia and the advisability of coming to Africa. As it is impossible for me to answer them separately, I beg that you will have this letter published as an answer to my correspondents.

Of the many questions asked I have made selection of the following and will answer them in their order:
1. Are there horses in Africa?
2. Are there cattle in Africa?
3. Is the soil in Liberia fertile?
4. Are the natives savage?
5. Is it necessary to bring rifles to defend one's self against the attack of the natives?
6. Can one make a living there?
7. Can land be obtained in the interior?
8. Is it necessary to organize an exploring party to go into the interior?
The answers to the above are as follows:

1. Yes; there are splendid horses in the interior.
2. Yes; there are cattle in abundance and of various species.
3. Soil is all that can be desired and compares favorably with any soil on the globe.
4. The natives are not savage, but should be treated as civilized men.

To send an armed force against a native tribe the government will supply improved arms from its armory.
6. An industrious man can make a living anywhere in the world—a lazy man is a nuisance in any community.
7. Land can be obtained without cost, as the government gives free to every family twenty-five acres, and to single adult ten acres. You can buy very cheap as much land as you desire; average price of uncultivated public lands is \$1 per acre.
8. You need not organize to explore the country, only bring working tools and money to support yourself while you are building a house to live in. After you will have settled yourself if you desire to travel through the country you are at liberty to do so, and if you just mind your business no one will molest you.

Immigrants who arrived here lately are contented and gone hard to work. Of course there are one or two who, I suppose, would not be contented if they were put in as good a place as heaven—their restlessness and ingratitude would urge them to inquire if a better place can be found.

The old settlers are glad at all times to receive immigrants and render what help they can to make them comfortable and contented.

The government wants about 300 good men or families to open a new settlement in Cape Palmas. Special care will be taken of them. Any person or persons intending coming for the new settlement at Cape Palmas will give their names to Bishop Turner and he will give them a paper to that effect, which they will present to the immigration agent at Monrovia. (Mr. R. T. Sherman, Monrovia.)

The government has no time to refute the many falsehoods told about Liberia. All the government asks is for the negroes of every land to come and see for themselves. We do not promise you will find large and populated cities like London, Paris, New York or Charleston, but we promise you that you will find towns and villages built up by negroes who are striving hard to get what makes a great people—wealth and intelligence.

Yours truly,
J. J. CHEESMAN.
To Rt. Rev. Bishop H. M. Turner,
Atlanta, Ga., U. S. A.
Papers please copy.

THE VOICE OF MISSIONS

Is published by the Missionary Department of the African Methodist Episcopal Church. It is a monthly paper, and is published for the purpose of giving the people of the church a knowledge of the work of the church in the world. It is published for the purpose of giving the people of the church a knowledge of the work of the church in the world. It is published for the purpose of giving the people of the church a knowledge of the work of the church in the world.

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AFRICA IS PROUDLY BY ONE OF OUR

exchange, to be the most promising field of missions, and one of the most extensive. Another exchange says: "Few of us appreciate the work already accomplished there. The most authentic statistics show that in all Africa, (including Madagascar) there are now 727 white missionaries, 1,096 native preachers, 776,960 adult native Christians, and 225,000 school children—a grand total of 1,044,783 Christians. There is certainly ample ground for large hopes." And yet many of our people see nothing encouraging in regard to mission work in Africa. Compared to the number of Negroes in the United States, we are doing nothing toward the civilization and redemption of Africa. There seems to be no disposition on the part of the educated Negroes of America to help educate their brethren in Africa. In fact, they seem not to have caught the spirit of missions and are lagging behind in the very thing in which we want to grow and broaden out in this matter of giving and especially in the foreign work. He who finds no pleasure in giving is dead. "The more we give, the more we live."

Rev. D. BROWN VINCENT, of Lagos, Africa, writes, in a personal letter to the editor: "That Liberia is an American style place for Africans from America, but that Liberia is not the only place open to receive them. The Yoruba country, which place I write, is at present in earnest expectation for the return of the sons and daughters of Africa from exile. Africans from America can make the Yoruba country what they wish. This is a wealthy and progressive country. Lands are free, industry is unlimited, metals and minerals abound, education for both sexes progresses by leaps and bounds and peace reigns throughout the length and breadth of the country. Lagos, from which place I write, is at present the key to this great country, it being a seaport town. There is considerable trade at Lagos, but the principal and larger towns and cities of the Yoruba country lie in the interior."

There has been great confusion among a large number of our people in this state and out of it because the Colored Teachers' Association, which met in Augusta, Ga., in June, refused to endorse the labors of Miss Ida B. Wells while in England. We do not see any thing so excited over under the circumstances. Colored school teachers in the south, and we might say in this country, are nothing but scoundrels, and they have to dance to the music of the whites, and if they do not, off come their heads and away goes their bread and butter. When the convention of Sabbath-school teachers met in the same city, a short time after, they endorsed Miss Wells by unanimous vote, because they were not scoundrels. Our people had as well find out, once for all, that independence and scoundlism do not go together, and if the Negro expects to be independent and the respect of his own sentiment, he must leave this country and look for a climate that is at a premium.

Bro. Andrew J. Chambers, who died in Cincinnati, O., June 16th, a most glorious death, was a woman of rare virtues and excellencies. Bro. Chambers loved her more than he did his own life, and the deserving compliment was fully returned by her. Bro. Chambers preached his own wife's funeral, the first instance of the kind we have any recollection of. But we fully commend his action, as no one else could speak with the same authority to the people of her childhood, who desired to know her history, since she followed her husband into the itinerant life. A worthy and grand sister has passed from labor to reward.

DR. JOHNSON, editor of the Christian Recorder, has evidently received the baptism of sanctifying grace, because he purified his soul, body and spirit, as is manifest by his editorial in the Christian Recorder of the 12th of July, in which he apologizes for the cowardly, sensational school teachers who even voted under resolutions endorsing the statements of Miss Ida B. Wells in regard to the lynchings that have taken place in this country. "Gratias agamus domino Deo nostro!" But the doctor must admit that if such a vote endangers the lives of the teachers, a sense of manhood ought to prompt them to leave such employment, or the abominable country.

WILLIAM M. WILEY, born at Salem, Ohio, in 1854; died at Jackson, Miss., July 10th, 1894, in the full triumph of faith. When we reached home from the West a letter from Mr. Wiley, dated June 28th, was upon our table. He wrote that he was at death's door, without a dollar, but was ready to meet God. Wiley had his family, but he was our true friend. He spent four years with us in the book department at Philadelphia, and was always reliable. We are glad he made his escape through the pearly gates.

We are no mystic or mystagogue, otherwise we might understand why Dr. Derrick does not furnish us with a list of the pastors who collected missionary money on last Easter Sabbath. We surmise, however, that so many did nothing or robbed the department of it, after they collected it, that the big-hearted Dr., in mercy, has resolved to withhold their names from the public eye and save them from a lambasting. But he cannot hide them from the eye of God.

Mrs. Rev. I. H. BOLDEN, of Brooklyn, N. Y., has departed this life since our last issue, in the flush and prime of life. We knew her from childhood and her ancestors before her. She was a lady of the highest type, a pious Christian, a model wife, devoted to the church and a rare example of piety. We deeply sympathize with her husband in his great loss, for we have had a like experience.

CENTRAL R. R. of Georgia, is a mammoth road and is improving in its accommodations—conductors exceedingly polite, speed rapid, and safety almost perfect.

country for drink." Multiply this by 30,000,000, and you have the grand total of \$3,000,000,000, or for 300 days (Sunday being the best day) the situation.

Dr. Derrick, our executive officer, is a man like and tireless man of God. Dr. Derrick, our executive officer, is a man like and tireless man of God.

Dr. Derrick, our executive officer, is a man like and tireless man of God. Dr. Derrick, our executive officer, is a man like and tireless man of God.

A DANGEROUS PRECEDENT.

BISHOP HENRY TUCKER TANNER.

For THE VOICE OF MISSIONS.

The ripest fruit of a Christian organization is a school for the religious training of youth. In its management the brightest wisdom is necessary, especially in the selection of its teachers. Here, if nowhere else, must the rarest and coolest and most unbiased judgment hold sway; here, if nowhere else, must strength of character be made manifest. Nor is the reason far-fetched, for of all positions a college professorship is the hardest to be filled. The applicant for it may have the necessary knowledge, but not the wisdom; or vice versa, he may have the required wisdom but not the knowledge. Indeed, he may have both the knowledge and the wisdom, but be destitute of the moral and religious stamina. All this being so, it is clearly to be seen that in the selection of such a professor the utmost care must be observed. The dangerous precedent to which we allude is what happened at the recent commencement of our church school, Wilberforce. As was right and proper, and following the universal custom, a committee on nomination of teachers was appointed. When said committee reported to the board of trustees, the major portion of their nominations were confirmed; one, at least, lacked confirmation. The one thing to be done, and the only proper and safe thing, was to require the committee on nomination to bring forth another name. This, however, was not done, but instead, the trustees themselves began to get persons in nomination, a most unsafe procedure, for, just suppose Bill Jones is my friend and the friend of hosts of others, but he has no imaginable fitness for the position, and yet, in the hurry of confusion, consequent upon nominations, many and indiscriminate, Bill finds himself a professor and of the first school of the church!

It requires only such an illustration as this to show the danger of such a precedent as having trustees nominate, and to express the hope that it will never again be repeated. It is for them to confirm such nominations as are presented to them, uniform or reject as they may elect. But a far cooler body or committee must do the nominating.

Philadelphia, Penn.

Communicated.

Mrs. Editor: You will please publish the demise of our worthy friend and collaborer, the Rev. Solomon J. Simmons, of the Tuckerstown Mission, Bermuda. He came to us from the Wesleyan church some seven years ago and has served us with untiring faithfulness in every position from an humble leader up to the exalted position of an elder of excellent work and merit. He leaves a devoted wife, some children, all members with us, many relatives and friends and a whole church to mourn his great and sudden loss.

He died at a premium. But he is now attending the sessions above, where there is peace and joy and happiness forever.

He was buried with appropriate honors from St. Paul's A. M. E. church Saturday, June 23d, 1894 at 4:30 p. m. Revs. James Porter and H. H. Cooper officiating. The church was densely packed.

Rev. JAMES PORTER, P. E. Bermuda Conference.

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THE CONVERSION OF THE BLACK MAN.

By A. LUCAS JONES.

For THE VOICE OF MISSIONS.

I thought a few words from the hill country of Tennessee might miss the waste basket. I want to say a few words on the condition of the Negro race in America, the so-called land of the free, and Negro emigration to Africa or some other clime. We have a few wealthy Negroes here and, so far as science is concerned, we have them that will compete with any race. But what can they do here? If he is worth ten million he must ride a Jim-Crow car because providence made him black. In many cities, if he engages in the journalistic work and happens to say something the white people don't like through the columns of his journal, he or she must leave or be mobbed. If he desires to become a candidate for some office, he is told that white men cannot live under laws made by Negroes. I say, in the name of God, let us do something. They can not live under Negro law, but Negroes can die under laws made by them hanging to trees, swinging from bridges and roasted in the fire, and America with all her laws and money cannot find the perpetrators because they were made "they say." You let one thousand Negro men make themselves and mob a white man of the lowest grade and they will be captured to a man. Shift we, because we were born in America suffer this and remain here, or will we be men and carry our families to Africa or some place where we can be free. Someone says we will get sick and take Africa fever and die. What if some do die? Don't we die here? I had as leave die of pneumonia, la grippe and many other diseases, and much rather than die at the end of a rope, be burned or shot like a hog. Some have said that all the Negroes could not go to Africa. We say every Negro in America can, if he desires, be there inside of three years. But some one says the country is broke, that is a mistake as long as slavery exists, there is more money, more land cultivated, more manufactures operated than ever in the history of the country, and if you have no money this is not the country's fault, just go to work and make it. But some say I cannot get a good price for my labor, if you cannot get a good price take what you can get and go to work and quit loitering around the streets of you who do it. Let me come back to the subject. Let us see how we are able to get ready to go at once, and let the leaders formulate some plan that means may be furnished for the building of several ships, that those of us who are not able to pay transportation may go free, this can be done and I know of no better way than through the churches. The white people are renting their farms to Italians. They had rather favor a foreign hog than an American Negro in the cities, in most cases, they will not employ colored labor, if they can secure white labor. We have very little to do with commerce, hence we cannot give employment to our own people, and make a living for our families, and let our money help run the government too. Let us work, pray, trust and hope for a better state of affairs, and God who alone can solve all problems, will give us the time. Let us get near to God and he will come near to us. Saltillo, Tenn.

WHAT IS THO

The Georgia Pacific Railway Co.

Samuel Spencer, F. W. Hulsekoper and Reuben Foster, Receivers.

The Great Thoroughfare, East and West

GEORGIA, ALABAMA AND MISSISSIPPI.

Condensed Schedule, Effective January 21st, 1894.

Station	Day	Time	Station	Day	Time
Atlanta	Daily	6:45 a.m.	Atlanta	Daily	6:45 a.m.
Decatur	Daily	7:15 a.m.	Decatur	Daily	7:15 a.m.
Lawrenceville	Daily	7:45 a.m.	Lawrenceville	Daily	7:45 a.m.
Kennesaw	Daily	8:15 a.m.	Kennesaw	Daily	8:15 a.m.
Acworth	Daily	8:45 a.m.	Acworth	Daily	8:45 a.m.
Conley	Daily	9:15 a.m.	Conley	Daily	9:15 a.m.
College Park	Daily	9:45 a.m.	College Park	Daily	9:45 a.m.
Forest Park	Daily	10:15 a.m.	Forest Park	Daily	10:15 a.m.
South Decatur	Daily	10:45 a.m.	South Decatur	Daily	10:45 a.m.
Union City	Daily	11:15 a.m.	Union City	Daily	11:15 a.m.
Lawrenceville	Daily	11:45 a.m.	Lawrenceville	Daily	11:45 a.m.
Decatur	Daily	12:15 p.m.	Decatur	Daily	12:15 p.m.
Atlanta	Daily	12:45 p.m.	Atlanta	Daily	12:45 p.m.
Atlanta	Daily	1:15 p.m.	Atlanta	Daily	1:15 p.m.
Decatur	Daily	1:45 p.m.	Decatur	Daily	1:45 p.m.
Lawrenceville	Daily	2:15 p.m.	Lawrenceville	Daily	2:15 p.m.
Kennesaw	Daily	2:45 p.m.	Kennesaw	Daily	2:45 p.m.
Acworth	Daily	3:15 p.m.	Acworth	Daily	3:15 p.m.
Conley	Daily	3:45 p.m.	Conley	Daily	3:45 p.m.
College Park	Daily	4:15 p.m.	College Park	Daily	4:15 p.m.
Forest Park	Daily	4:45 p.m.	Forest Park	Daily	4:45 p.m.
South Decatur	Daily	5:15 p.m.	South Decatur	Daily	5:15 p.m.
Union City	Daily	5:45 p.m.	Union City	Daily	5:45 p.m.
Lawrenceville	Daily	6:15 p.m.	Lawrenceville	Daily	6:15 p.m.
Decatur	Daily	6:45 p.m.	Decatur	Daily	6:45 p.m.
Atlanta	Daily	7:15 p.m.	Atlanta	Daily	7:15 p.m.

ABOUT GOING TO AFRICA.

Hundreds and hundreds of letters are coming into our office asking how to go to Africa, and especially to Liberia. We would be so glad if the people would understand that we are no African emigration agent. We believe Africa offers the only future to the Negro race of this country, but we are not an African emigration agent.

However, Yates & Porterfield, 19 Williams street, New York city, who have ships running to and fro to Africa, will carry any one desiring to go, 12 years of age and over, for \$100 and supply them with six months' support after their arrival; under 12 years of age, they will carry them for \$50 each and supply them with six months' support. Write them and make terms with them. Those desiring of communicating with the African Colonization Society can write to Mr. J. Ormond Wilson, Colonization Building, Washington, D. C. They represent African emigration and not us. So let us alone.

TWO DAILY SOLID VESTIBULE TRAINS

WITH FULLY STAFFED SLEEPERS

For Georgia & Florida.

Leave Cincinnati by Q & C	7:00 P. M.	9:00 A. M.
Arrive Atlanta by E. T. V. & G.	11:10 A. M.	1:30 A. M.
Arrive Macon	1:54 P. M.	4:45 A. M.
Arrive Jacksonville, S. F. & W. Ry.	10:30 P. M.	1:15 P. M.
Arrive Brunswick, E. T. V. & G.	8:50 P. M.	11:50 A. M.
Arrive Savannah, S. F. & W.	9:47 P. M.	11:42 A. M.

Savannah, Florida and Western Railway.

WATCROSS SHORT LINE-TIME CARD.

In effect May 13, 1894.

Station	Day	Time	Station	Day	Time
Atlanta	Daily	6:45 a.m.	Atlanta	Daily	6:45 a.m.
Decatur	Daily	7:15 a.m.	Decatur	Daily	7:15 a.m.
Lawrenceville	Daily	7:45 a.m.	Lawrenceville	Daily	7:45 a.m.
Kennesaw	Daily	8:15 a.m.	Kennesaw	Daily	8:15 a.m.
Acworth	Daily	8:45 a.m.	Acworth	Daily	8:45 a.m.
Conley	Daily	9:15 a.m.	Conley	Daily	9:15 a.m.
College Park	Daily	9:45 a.m.	College Park	Daily	9:45 a.m.
Forest Park	Daily	10:15 a.m.	Forest Park	Daily	10:15 a.m.
South Decatur	Daily	10:45 a.m.	South Decatur	Daily	10:45 a.m.
Union City	Daily	11:15 a.m.	Union City	Daily	11:15 a.m.
Lawrenceville	Daily	11:45 a.m.	Lawrenceville	Daily	11:45 a.m.
Decatur	Daily	12:15 p.m.	Decatur	Daily	12:15 p.m.
Atlanta	Daily	12:45 p.m.	Atlanta	Daily	12:45 p.m.
Atlanta	Daily	1:15 p.m.	Atlanta	Daily	1:15 p.m.
Decatur	Daily	1:45 p.m.	Decatur	Daily	1:45 p.m.
Lawrenceville	Daily	2:15 p.m.	Lawrenceville	Daily	2:15 p.m.
Kennesaw	Daily	2:45 p.m.	Kennesaw	Daily	2:45 p.m.
Acworth	Daily	3:15 p.m.	Acworth	Daily	3:15 p.m.
Conley	Daily	3:45 p.m.	Conley	Daily	3:45 p.m.
College Park	Daily	4:15 p.m.	College Park	Daily	4:15 p.m.
Forest Park	Daily	4:45 p.m.	Forest Park	Daily	4:45 p.m.
South Decatur	Daily	5:15 p.m.	South Decatur	Daily	5:15 p.m.
Union City	Daily	5:45 p.m.	Union City	Daily	5:45 p.m.
Lawrenceville	Daily	6:15 p.m.	Lawrenceville	Daily	6:15 p.m.
Decatur	Daily	6:45 p.m.	Decatur	Daily	6:45 p.m.
Atlanta	Daily	7:15 p.m.	Atlanta	Daily	7:15 p.m.

CENTRAL RAILROAD OF GEORGIA.

H. M. COMER & R. S. HAYES, RECEIVERS.

In Effect June 3, 1894. Standard time 90th meridian.

Station	Day	Time	Station	Day	Time
Atlanta	Daily	6:45 a.m.	Atlanta	Daily	6:45 a.m.
Decatur	Daily	7:15 a.m.	Decatur	Daily	7:15 a.m.
Lawrenceville	Daily	7:45 a.m.	Lawrenceville	Daily	7:45 a.m.
Kennesaw	Daily	8:15 a.m.	Kennesaw	Daily	8:15 a.m.
Acworth	Daily	8:45 a.m.	Acworth	Daily	8:45 a.m.
Conley	Daily	9:15 a.m.	Conley	Daily	9:15 a.m.
College Park	Daily	9:45 a.m.	College Park	Daily	9:45 a.m.
Forest Park	Daily	10:15 a.m.	Forest Park	Daily	10:15 a.m.
South Decatur	Daily	10:45 a.m.	South Decatur	Daily	10:45 a.m.
Union City	Daily	11:15 a.m.	Union City	Daily	11:15 a.m.
Lawrenceville	Daily	11:45 a.m.	Lawrenceville	Daily	11:45 a.m.
Decatur	Daily	12:15 p.m.	Decatur	Daily	12:15 p.m.
Atlanta	Daily	12:45 p.m.	Atlanta	Daily	12:45 p.m.
Atlanta	Daily	1:15 p.m.	Atlanta	Daily	1:15 p.m.
Decatur	Daily	1:45 p.m.	Decatur	Daily	1:45 p.m.
Lawrenceville	Daily	2:15 p.m.	Lawrenceville	Daily	2:15 p.m.
Kennesaw	Daily	2:45 p.m.	Kennesaw	Daily	2:45 p.m.
Acworth	Daily	3:15 p.m.	Acworth	Daily	3:15 p.m.
Conley	Daily	3:45 p.m.	Conley	Daily	3:45 p.m.
College Park	Daily	4:15 p.m.	College Park	Daily	4:15 p.m.
Forest Park	Daily	4:45 p.m.	Forest Park	Daily	4:45 p.m.
South Decatur	Daily	5:15 p.m.	South Decatur	Daily	5:15 p.m.
Union City	Daily	5:45 p.m.	Union City	Daily	5:45 p.m.
Lawrenceville	Daily	6:15 p.m.	Lawrenceville	Daily	6:15 p.m.
Decatur	Daily	6:45 p.m.	Decatur	Daily	6:45 p.m.
Atlanta	Daily	7:15 p.m.	Atlanta	Daily	7:15 p.m.

TYBEE SCHEDULES.

Station	Day	Time	Station	Day	Time
Atlanta	Daily	6:45 a.m.	Atlanta	Daily	6:45 a.m.
Decatur	Daily	7:15 a.m.	Decatur	Daily	7:15 a.m.
Lawrenceville	Daily	7:45 a.m.	Lawrenceville	Daily	7:45 a.m.
Kennesaw	Daily	8:15 a.m.	Kennesaw	Daily	8:15 a.m.
Acworth	Daily	8:45 a.m.	Acworth	Daily	8:45 a.m.
Conley	Daily	9:15 a.m.	Conley	Daily	9:15 a.m.
College Park	Daily	9:45 a.m.	College Park	Daily	9:45 a.m.
Forest Park	Daily	10:15 a.m.	Forest Park	Daily	10:15 a.m.
South Decatur	Daily	10:45 a.m.	South Decatur	Daily	10:45 a.m.
Union City	Daily	11:15 a.m.	Union City	Daily	11:15 a.m.
Lawrenceville	Daily	11:45 a.m.	Lawrenceville	Daily	11:45 a.m.
Decatur	Daily	12:15 p.m.	Decatur	Daily	12:15 p.m.
Atlanta	Daily	12:45 p.m.	Atlanta	Daily	12:45 p.m.
Atlanta	Daily	1:15 p.m.	Atlanta	Daily	1:15 p.m.
Decatur	Daily	1:45 p.m.	Decatur	Daily	1:45 p.m.
Lawrenceville	Daily	2:15 p.m.	Lawrenceville	Daily	2:15 p.m.
Kennesaw	Daily	2:45 p.m.	Kennesaw	Daily	2:45 p.m.
Acworth	Daily	3:15 p.m.	Acworth	Daily	3:15 p.m.
Conley	Daily	3:45 p.m.	Conley	Daily	3:45 p.m.
College Park	Daily	4:15 p.m.	College Park	Daily	4:15 p.m.
Forest Park	Daily	4:45 p.m.	Forest Park	Daily	4:45 p.m.
South Decatur	Daily	5:15 p.m.	South Decatur	Daily	5:15 p.m.
Union City	Daily	5:45 p.m.	Union City	Daily	5:45 p.m.
Lawrenceville	Daily	6:15 p.m.	Lawrenceville	Daily	6:15 p.m.
Decatur	Daily	6:45 p.m.	Decatur	Daily	6:45 p.m.
Atlanta	Daily	7:15 p.m.	Atlanta	Daily	7:15 p.m.

Time between Savannah and Tybee one hour in each direction.

Sleeping cars on night trains between Savannah and Augusta; Savannah and Macon; Savannah and Jacksonville.

For further information and for schedules to points beyond our line apply to ticket agents or to J. C. HAILE, General Passenger Agent, Savannah, Ga.

W. F. SHELLEMAN, Traffic Manager.

MISSIONARY DEPARTMENT.

What the Council of Bishops Said in their Quadrennial Address to the Late General Conference in Philadelphia.

The Department of Missions necessarily lies at the foundation of all church extension and propagation, and no ecclesiastical denomination is entitled to any respect which is devoid of a fully equipped missionary machinery. In the language of distinguished colleague, Bishop Dickerson, "The subject of Missions is of fundamental importance. The advance and spread of the Redeemer's kingdom, the reaching out of the gospel to take in and embrace the world, is of far more importance than the parceling out of that work which is already firmly established." The demands of this department deserve the best thought, the most skillful and thorough analysis, that can be given to it. The nature, proportions and scope of the enterprise are but imperfectly apprehended by our ministry, and understood by our people. If the greatness of the numbers and the depth and urgency of the need of those in foreign lands to whom, in the providence of God, our Church is called to minister the gospel, were fully known, our apathy would surely give place to the compassion with which the Lord looked down upon the multitude, "scattered abroad as sheep having no shepherd."

The time has fully come when broader and more vigorous measures should be devised to satisfy this great and growing demand. Erratic plans of ignorance, poverty and home wants will no longer relieve us of responsibility. God holds men as much responsible for what they might have known as for what they do not know. It is a standing reflection of our Church, and a source of reproach to the children of this world, are, in their generation, wiser than the children of light. At this active and progressive day in the history of the Church, when the world is busy with secular affairs, it is more than a century, in the face of the demands and opportunities of our times, missionary apathy assumes the proportions of a crime.

Africa and the Islands of the Sea, where the people of our race are found in large numbers, are not the only places requiring our attention and interest, but wherever there is a heart unregenerated and a soul predestinated by a heathen, a field is found for our prayers, sympathies and operations.

Trust in the Lord to deliver you from danger, but never put Him to a test by thrusting yourself into it unnecessarily.

\$12.00 to \$30.00 a week can be made

See preferred who can furnish a horse and

travel through the country; a team, though

small, is of great value in the country, and

cities. Men and women of good character

and of good education are in constant

demand for profitable employment. Spare hours may

be used to advantage. See J. JOHNSON &

D. H. and Main Street, Richmond, Va.

CATHERINE WEST.

Mid-wife and Nurse.

62 Young St., Atlanta, Ga.

General Church Boards.

BOARD OF MANAGERS OF THE HOME AND FOREIGN MISSIONARY DEPARTMENT, ROOM 51, BUREAU HOUSE, NEW YORK CITY.

President, Bishop H. M. Turner.

Secretary, Rev. W. H. Derrick, D. D.

P. O. address, Flushing, L. I., New York.

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2nd district—Rev. E. H. Bolden, A. M.

3rd district—Rev. W. H. Brown, P. E.

4th district—Rev. R. Knight, Illinois

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8th district—Rev. J. R. Scott, B. D.

9th district—Rev. E. W. Lampton, North

10th district—Rev. J. W. Rankin, P. E.

11th district—Rev. Bedford Green, P. E.

12th district—Rev. J. M. Henderson, A. M.

13th district—Rev. J. D. Rev. W. H. Butler, D. D.

14th district—Rev. Israel Dericks, P. E.

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16th district—Rev. J. D. Rev. W. H. Butler, D. D.

17th district—Rev. J. D. Rev. W. H. Butler, D. D.

18th district—Rev. J. D. Rev. W. H. Butler, D. D.

19th district—Rev. J. D. Rev. W. H. Butler, D. D.

20th district—Rev. J. D. Rev. W. H. Butler, D. D.

21st district—Rev. J. D. Rev. W. H. Butler, D. D.

22nd district—Rev. J. D. Rev. W. H. Butler, D. D.

23rd district—Rev. J. D. Rev. W. H. Butler, D. D.

24th district—Rev. J. D. Rev. W. H. Butler, D. D.

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26th district—Rev. J. D. Rev. W. H. Butler, D. D.

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28th district—Rev. J. D. Rev. W. H. Butler, D. D.

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57th district—Rev. J. D. Rev. W. H. Butler, D. D.